சிலுவை
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# சிலுவை

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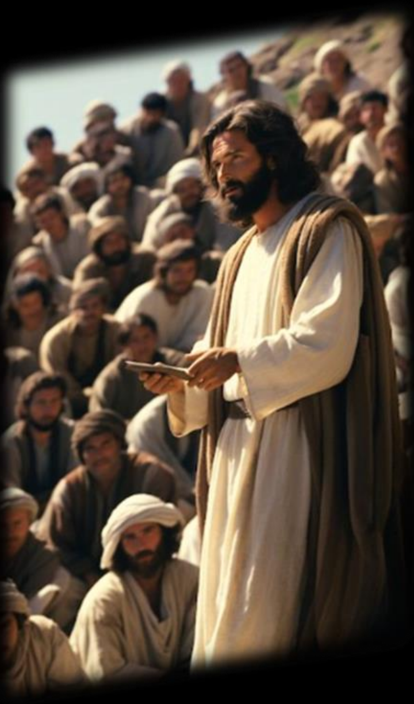

கிடையும், நிலைக்குத்துமான
இரு மரத்துண்டங்களின் இணைப்பல்ல
மனுமகன் இயேசுவின் சிலுவை-காலம்
நித்தியத்தை சந்தித்த அடையாளமாயது

வலப்புறத்திலும், இடப்புறத்திலும்
இரு கள்வர்களுக்கிடையே-நடுவில்
நல்மனங்களைக் கவர்ந்த-மனங்கவர்
பெருங்கள்வனாய் மனுமகன் இயேசு

சிரசிலே முள்முடி, கை, கால்களில் ஆணிகள்
கசையால் நொந்த முதுகும், வசையால் வாடிய செவியும்
கல்வாரி வரை பாரச்சிலுவை சுமந்து கன்றிய
தோள்களுடன் சிலுவையில் மனுமகன் இயேசு

தந்தையே தாம் செய்வது இன்னதென்று
இவர்கள் அறியார், இவர்களை மன்னியும்
வைதாரையும், வதைப்போரையும் மன்னிக்க
தந்தையை இரந்து மன்றாடிய கருணை மனம்

நன்மை- தீமை, இருள்- ஒளி, உண்மை, பொய்மை என
உலகோ இருமை, இடமும் வலமுமான நிலைகளோ கிடை,
இருமை தவிர்த்து மையத்தில் நிலைகொண்ட
மனுமகன் நிலையோ நிலைக்குத்து

கிடையான நிலையில் இரு கள்வர்கள்
ஒருவன் நல்லவன், மற்றவனோ தீயவன்
மிருகம் பாதி, மனிதன் பாதி என
இரு நிலைகளுக்கிடையே ஊசலாடும் மனம்

மனம் நின்றால் ஊசலாட்டம் நிற்கும்
மையத்தில் நிலைகொண்ட மனமோ-தூய மனம்
மனமழிந்திட தோன்றும் தூய மனமே ஆன்மா
சுத்த சைதன்யம்

மனமே காலம், காலமோ கிடையைக் குறிக்க,
மனமிருக்கும் வரை காலமிருக்கும்,
மனமே மரணம், மனமழிந்தால் மரணம்
அழியும், நித்தியம் ஒளிரும்

கிடையான நிலையோ தூக்கத்தை குறிக்க
நிலைக்குத்தான நிலையோ விழிப்புணர்வைக்குறிக்க
விழிப்புணர்வில் நிலைத்த மனுமகன்-அறம் மறந்து
பொருள், இன்பத் தேடும் மாந்தரோ கள்வர்

***காலமோ கிடையானது.***
***நித்தியமோ நிலைக்குத்தானது-நித்தியம்,***
***காலத்தை சந்தித்த அடையாளமாய்***
***சிலுவை, நித்தியமோ சுத்த சைதன்யம்***

ஆன்மா நித்தியமானது, பிறப்பு, இறப்பற்றது,
உள்ளுணர்வின் உன்னத நிலையே தெய்வீகம்
இருமை கடந்த தூய மனமோ சுத்த சைதன்யம்
நிலைக்குத்தே அதன் உருவகம்

வலமும், இடமுமான கள்வர்கள் மனம் ஊசலாடியது
தான் படும் பெருந்துன்பத்திலும்-தன்னை
வதைப்போருக்காக மன்னிப்பை வேண்டும் குணம்
தெய்வீகம், புரிந்த **டிஸ்மஸ்** மனம் மாறியது

ஐயனே உம் விண்ணக அரசில் நீர் வரும்போது
என்னை நினைந்தரும் நம்பிக்கையோடு
மன்றாடிக் கேட்டது, துன்பத்திலும் மனுமகனை
இறைமகனாய் கண்ட மனம் அமைதி கண்டது

இன்று நீ என் கூட பரகதியில் இருப்பாய்
உள்ளுணர்வின் உன்னதமே பரகதி, மோட்சம்
ஆணவ மனமழிந்திட, தூய மனம் பிறந்திட
அமைதியில் நிலைத்த வலப்புறக் கள்வர்

ஆணவ மனமோ பழித்துரைத்தது
பழிக்குப் பழி, இறைமகனானால் உன்னையும்,
எம்மையும் காப்பாற்றும், வேதனையில் மிருகமாய்
ஊசலாடிய **கெஸ்டாஸீன்** மனமோ நரகம்

இருமைக்குள் ஊசலாடும் மனங்களாய்
இரு கள்வர்கள், தெரிதலை ஏற்ற வாழ்வோ
நடைப்பிணம், நன்மையைத் தேர்ந்தது ஒன்று
தீமையில் நிலைத்தது மற்றொன்று

டிஸ்மஸ் என்பதோ அந்திப்பொழுது,-மரணவேளையில்
மீட்பைக் கண்டடைந்த ஆனந்த விடியலாய் அவன் வாழ்வு

கெஸ்டாஸ் என்பதோ வினை- தினை விதைத்தவன் தினையறுப்பான்
வினை விதைத்தவன் வினை அறுப்பான், இருளில் அவன் சாவு

இருமைக்குள் வாழும் மனங்களில் அமைதியில்லை
காணாமற்போன தம் ஆட்டைத் தேடும் நல்லாயன்
இறைவனோ தேடலை நிறுத்தவில்லை
தூய மனத்தவருக்கு சத்திய தரிசனம் பொய்யில்லை

உடல் உணர்வில் இயேசுவோ மனுமகன், -தூய
உள்ளுணர்வில் அவரோ இறைமகன், ஆணவத்தின்
இறுதித் துளி கதறியது, என் தந்தையே!,
என் தந்தையே ஏன் என்னைக் கை நெகிழ்ந்தீர்?

என் சித்தமன்று உம் சித்தம் நிறைவேறுக-தந்தையை
அறிந்த மனம் பரிபூரண சரணாகதியடைந்தது, தன்
ஆவியை விழிப்புணர்வோடு தந்தையிடம் கையளித்தது
விதை மடிந்திட நாற்று முளைத்தது

இயேசு தம்மை இறைமகனாய்
ஈன்றெடுத்த அற்புதம்-அதுவே உயிர்ப்பு
சிலுவையில் நிறைவேறியது-
*(Christo Genesis)*

விதையும், நாற்றும் ஒன்றையொன்று சந்திப்பதில்லை
விதை நாற்றைப் பிறப்பிக்க, நாற்றோ வளர்ந்து மரமாகி
பல நூறு கனிகள் தர, கனிகள் வழியே பல்கிப் பெருகும் மரம்,
வானகத்துப் பறவைகள் வந்து ஓய்வுகொள்ளும் இடம்

கல்வாரியில் மூன்று சிலுவைகள்
இடமும், வலமுமாய் மனிதம் பாதி,
மிருகம் பாதி செய்த கலவை-மத்தியிலோ
தெய்வீகம் மனு உருவான தன்மை

மனித வாழ்வோ கல்வாரிப்பாதை, நல்லோர், தீயோர்
பேதமின்றி நாம் சுமக்க எல்லோருக்கும் சிலுவை
தன் சிலுவையை சுமந்து தன்னை அறிபவனோ ஞானி
உனக்கு நீயே மீட்பர் அதுவே இறை காட்டிய வழி

அறம் மறந்து, பொருள் திருடி இன்பம் தேடிய
இரு கள்வருக்கும் மரணம் வந்தது, கொடிய மரணத்தின்
பிடியில் மனம் மாறியவனுக்கு கிட்டியதோ மீட்பு
மனம் மாறாதவனுக்கு கிடைத்ததோ தண்டனைத் தீர்ப்பு

வழியும், உண்மையும், வாழ்வும் “நானே”
என் வழியாய் அன்றி எவரும் தந்தையிடம் வர
முடியாது, ஆணவ நான் அழியத் தோன்றும்
தூய உள்ளுணர்வே “நான்”

## நீங்கள் தெய்வங்களே

மனமழிய, காலம் அழியும்- நித்தியம் ஜொலிக்கும்
சத். சித், ஆனந்தம் நம் மெய்யான இயல்பு
நான் மடிய தோன்றும் தூய மனமே ஏதேன் வனம்
அது நம்முள்ளே-நாம் அதுவே-தத் த்வம் அஸி

காண விழியுள்ளோரே காணுங்கள்
கேட்கச் செவியுள்ளோரே கேளுங்கள்
கிறிஸ்துவோ மதங்கடந்த ஆன்மீகவாதி
கிறிஸ்தவமோ சாரமற்ற உப்பான சங்கதி

**இன்பமே சூழ்க-எல்லோரும் நலமே வாழ்க**
**எல்லாப் புகழும் இறைவனுக்கே**
Pax Ravichandra-1-9-2024

The two thieves crucified alongside Jesus are traditionally known as the "penitent thief" and the "impenitent thief," though their specific names are not mentioned in the canonical Gospels. However, apocryphal texts and tradition have given them names: Dismas (the penitent thief) and Gestas (the impenitent thief).

### Spiritual and Symbolic Significance

1. **Penitent Thief (Dismas)**:
   - **Repentance and Salvation**: Dismas, the thief on Jesus' right, recognized Jesus' innocence and divinity. He asked Jesus to remember him when He came into His kingdom, to which Jesus replied, "Truly I tell you, today you will be with me in paradise" (Luke 23:43). Dismas represents repentance, faith, and the possibility of redemption even in one's final moments. His story is often cited to emphasize God's mercy and the power of sincere repentance.
   - **Faith in Christ**: Dismas's faith in Jesus as the Messiah, despite their shared suffering, symbolizes belief in Christ's redemptive power, even when it seems too late.

2. **Impenitent Thief (Gestas)**:
   - **Rejection and Blasphemy**: Gestas, the thief on Jesus' left, mocked Jesus, challenging Him to save Himself and them if He truly was the Messiah (Luke 23:39). He symbolizes the rejection of God's grace and the refusal to repent.
   - **Spiritual Blindness**: Gestas's attitude reflects spiritual blindness and the hardness of heart that prevents one from seeing the truth, even when it is right in front of them.

### Symbolism
- **Contrast Between Two Responses to Christ**: The two thieves represent the different ways people respond to Jesus. Dismas symbolizes those who recognize their sins, repent, and accept Jesus, while Gestas represents those who reject Him and remain unrepentant.

- **The Cross as a Place of Judgment and Mercy**: The scene underscores the dual nature of the cross as both a place of judgment (Gestas's rejection) and a place of mercy (Dismas's redemption).
- **Free Will and Choice**: The two thieves also highlight the role of free will in accepting or rejecting salvation, showing that even in the face of death, one can choose their path.

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The cross is one of the most central and powerful symbols in Christianity, representing various theological, spiritual, and cultural meanings.

### 1. **Symbol of Sacrifice and Redemption**
   - **Sacrifice**: The cross primarily represents the sacrificial death of Jesus Christ. According to Christian belief, Jesus was crucified on a cross to atone for the sins of humanity. His suffering and death are seen as the ultimate act of love and self-sacrifice.
   - **Redemption**: Through His death on the cross, Jesus is believed to have taken on the punishment for human sin, offering salvation and the possibility of eternal life to those who believe in Him. The cross, therefore, symbolizes redemption and the forgiveness of sins.

### 2. **Symbol of Love and Grace**
   - **Divine Love**: The cross is a profound symbol of God's love for humanity. John 3:16 encapsulates this idea: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life."
   - **Grace**: The cross represents unmerited favor and grace from God. It shows that salvation is a gift, not earned by human deeds, but given freely through Jesus' sacrifice.

### 3. **Symbol of Suffering and Victory**
   - **Suffering**: The cross reminds Christians of the suffering and pain Jesus endured. It serves as a symbol of the suffering that Christians might also face in their lives, encouraging them to persevere.
   - **Victory over Sin and Death**: Despite being an instrument of death, the cross paradoxically represents victory. Jesus' resurrection three days after His crucifixion signifies triumph over sin, death, and evil. The empty cross is thus a symbol of hope and resurrection.

### 4. **Symbol of Discipleship and Commitment**
   - **Taking Up the Cross**: Jesus said in Luke 9:23, "Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me." This implies that the cross is a symbol of the Christian's call to follow Jesus, even if it involves suffering, sacrifice, and self-denial.
   - **Commitment to Christ**: The cross symbolizes a believer's commitment to live according to Christ's teachings, embracing the challenges and sacrifices that come with it.

### 5. **Symbol of Reconciliation**
   - **Reconciliation with God**: The cross represents the reconciliation between God and humanity, bridging the gap caused by sin. Through Jesus' sacrifice, believers are reconciled to God and can enter into a restored relationship with Him.
   - **Unity and Peace**: The cross also symbolizes the reconciliation and unity among people, breaking down barriers and bringing peace.

### 6. **Cultural and Historical Significance**
   - **Christian Identity**: The cross is a universal symbol of Christian identity. It is used in various forms in Christian art, architecture, and worship.
   - **Symbol of Hope**: In a broader cultural context, the cross has also come to symbolize hope and resilience, often used in memorials and monuments to signify hope in the face of suffering and death.

*In summary, the cross is a multifaceted symbol that embodies the core beliefs of Christianity: sacrifice, redemption, love, victory, discipleship, and reconciliation. Its meaning extends from theological concepts to personal faith and cultural identity.*

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Crucifixion as a form of punishment is believed to have been introduced by the **Persians** and later adopted and refined by other ancient civilizations, most notably the Romans.

### Historical Origins
1. **Persians**:
   - The earliest known use of crucifixion can be traced back to the Persians, around the 6th century BCE. The Persian king **Darius I** is recorded as having used crucifixion to punish political enemies and rebels. In Persia, crucifixion was likely used as a method of public execution to display the power of the state and to serve as a deterrent to others.
   - The exact method of crucifixion in Persia might have differed from later Roman practices. It is possible that in some cases, people were impaled on poles rather than being nailed to a cross.

2. **Carthaginians**:
   - The Carthaginians, who were of Phoenician descent, also used crucifixion. They likely adopted the practice from the Persians or other neighboring cultures. The Carthaginians were a significant power in the Western Mediterranean and influenced the Romans, who later came into conflict with them during the Punic Wars.

3. **Romans**:
   - The Romans are the most famous practitioners of crucifixion, having refined and systematized the practice as a method of capital punishment. They likely adopted the technique from the Carthaginians and further developed it to serve as a powerful tool of deterrence, especially for slaves, criminals, and rebels.
   - The Roman method of crucifixion involved nailing or tying the condemned person to a wooden cross, which could take various forms, including the traditional "T" shape (crux commissa) or the more familiar "†" shape (crux immissa).
   - Crucifixion under Roman law was a brutal and public form of execution, designed to inflict maximum pain and humiliation. The condemned person was often scourged before being nailed to the cross, and the process of death could take several hours or even days, with the person dying from asphyxiation, blood loss, or exposure.

### Purpose and Significance
- **Deterrence**: Crucifixion was intended to serve as a severe deterrent against crimes, particularly those involving rebellion against the state or significant disruptions to public order.
- **Public Spectacle**: By executing criminals in public spaces, the authorities reinforced their power and authority, using the suffering of the condemned as a warning to others.
- **Humiliation**: Crucifixion was not just a method of execution but also a form of humiliation. The victim was often stripped naked and left to die in a visible location, furthering their degradation.

### Decline of Crucifixion
- Crucifixion was eventually abolished in the Roman Empire by Emperor Constantine the Great in the 4th century CE, as Christianity became more influential and the practice was seen as incompatible with Christian teachings about the sanctity of life.

In summary, while the Persians are credited with the introduction of crucifixion as a form of punishment, it was the Romans who perfected and widely used it, leaving a lasting legacy that is most famously associated with the crucifixion of Jesus Christ.
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The names "Dismas" and "Gestas" are traditionally associated with the two thieves crucified alongside Jesus. While these names are not found in the canonical Gospels, they appear in apocryphal writings and Christian tradition.

### **Dismas** (The Penitent Thief)
- **Meaning**: The name "Dismas" (sometimes spelled "Dysmas" or "Dimas") is thought to derive from the Greek word *dysme*, which means "sunset" or "death." This etymology reflects his role as the "penitent thief" who, in the "sunset" of his life, repented and received the promise of paradise from Jesus.
- **Symbolism**: Dismas represents repentance, forgiveness, and salvation. His story is a powerful example of God's mercy, showing that even at the last moment, a sincere repentance can lead to redemption.

### **Gestas** (The Impenitent Thief)
- **Meaning**: The name "Gestas" is less certain in its origin. Some scholars suggest it might be derived from the Latin word *gesta*, meaning "deeds" or "actions," often with a negative connotation in this context, indicating his unrepentant behavior.
- **Symbolism**: Gestas symbolizes the rejection of God's grace and the consequences of remaining unrepentant. He mocks Jesus even in his final moments, representing spiritual blindness and stubbornness in sin.

### **Context in Tradition**
- These names first appear in the **Gospel of Nicodemus** (also known as the Acts of Pilate), an apocryphal text that dates back to the 4th century CE. While not part of the biblical canon, these names and the associated stories have been influential in Christian art, literature, and tradition.

In summary, "Dismas" and "Gestas" are names attributed to the two thieves crucified with Jesus, with Dismas symbolizing repentance and Gestas symbolizing rejection. Their meanings and roles underscore important spiritual lessons within the Christian faith.
The positions of the crosses during the crucifixion of Jesus, with one thief on His right, one on His left, and Jesus in the middle, hold significant symbolic meaning in Christian theology and tradition.

### 1. **Jesus in the Middle**
   - **Centrality of Christ**: Jesus being crucified in the middle emphasizes His central role in salvation history. He is the focal point of the event, highlighting that His sacrifice is the ultimate act of redemption.
   - **Mediator Between Humanity and God**: The central position symbolizes Jesus as the mediator between God and humanity. As the Son of God, He bridges the gap between heaven and earth, offering Himself as the sacrifice for human sin.
   - **Fulfillment of Prophecy**: Jesus' crucifixion between two criminals fulfills the prophecy in Isaiah 53:12, which states, "He was numbered with the transgressors." This underscores His identification with sinners and His role in bearing the sins of the world.

### 2. **The Thief on the Right (Dismas)**
   - **Symbol of Salvation**: The thief on Jesus' right, traditionally known as Dismas, represents those who acknowledge their sins, repent, and seek forgiveness. Jesus’ promise to Dismas that he would be with Him in paradise (Luke 23:43) signifies the offer of salvation to all who repent and believe, even in their final moments.
   - **The Right Hand in Scripture**: In biblical symbolism, the right hand is often associated with favor, blessing, and authority. Being on Jesus' right side can be seen as a sign of Dismas receiving grace and mercy.

### 3. **The Thief on the Left (Gestas)**
   - **Symbol of Rejection**: The thief on Jesus' left, traditionally known as Gestas, symbolizes those who reject Christ and His offer of salvation. His mockery of Jesus and refusal to repent highlight the consequences of spiritual blindness and stubbornness in sin.
   - **The Left Hand in Scripture**: In contrast to the right, the left side in biblical symbolism can represent rejection or judgment. Gestas' position on Jesus' left side underscores his spiritual state and the path of condemnation he chooses by not repenting.

### 4. **Overall Symbolism**
   - **Judgment and Mercy**: The positioning of Jesus between the two thieves represents the choice between judgment and mercy. It illustrates the divergent paths available to humanity: acceptance of Christ (symbolized by the repentant thief on the right) or rejection of Him (symbolized by the unrepentant thief on the left).
   - **The Cross as a Place of Decision**: The scene symbolizes the cross as a place of decision for every person. Jesus' presence in the middle represents the pivotal choice each individual must make—whether to accept or reject the salvation He offers.

### 5. **Reflection of Human Responses to Christ**
   - **Two Responses to Christ**: The two thieves reflect the two possible human responses to Christ: one of faith and repentance, leading to salvation, and one of disbelief and rejection, leading to condemnation. Jesus, in the middle, offers redemption to all but leaves the choice to each individual.

In summary, the right, left, and middle positions on the cross hold deep symbolic significance, representing themes of salvation, judgment, and the centrality of Christ in Christian theology. The scene underscores the choice that every person faces in response to Jesus' sacrifice.

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## The Cross

*Not a mere connection of two wooden pieces,*
*But a symbol of eternity, the cross of Jesus.*
*On the right and left, two thieves stood,*
*Between them, the Son of Man, Jesus, so good.*

*With a crown of thorns, nails in hands and feet,*
*A back bruised by whips, ears weary from deceit.*
*Carrying the cross to Calvary, His shoulders bore,*
*The weight of the world, Jesus endured more.*

*"Father, forgive them, for they know not what they do,"*
*A heart of compassion, pleading for mercy too.*
*Forgiving the tormentors, the executioners' plight,*
*Jesus, the Son of Man, shone in divine light.*

*Good and evil, darkness and light,*
*The world in duality, left and right.*
*Beyond duality, in the center, He stood,*
*The Son of Man, a symbol of eternal good.*

*Two thieves in a state of flux,*
*One good, the other corrupt.*
*Half beast, half man, their minds swayed,*
*Between two states, their hearts played.*

*When the mind is still, the oscillation ceases,*
*A pure heart in the center, peace increases.*
*A pure heart, the soul's true essence,*
*Pure consciousness, divine presence.*

*The mind is time, time marks the cross,*
*As long as the mind exists, time is not lost.*
*The mind is death, when the mind ceases,*
*Death vanishes, eternity releases.*

*The cross marks sleep, the upright state,*
*Awareness in the center, the awakened fate.*
*The Son of Man, in awareness, stood,*
*Men seeking wealth and pleasure, thieves misunderstood.*

*Time is transient, eternity is steadfast,*
*The cross marks the meeting of time and eternity at last.*
*The soul is eternal, birthless, deathless,*
*The highest state of inner awareness, divine and endless.*

*Beyond duality, a pure heart shines,*
*Pure consciousness, the divine aligns.*
*The thieves' minds swayed, one found peace,*
*In suffering, he saw Jesus, divine release.*

*"Lord, remember me when You come into Your kingdom,"*
*With faith, he pleaded, finding peace in wisdom.*
*"Today, you will be with me in paradise,"*
*The highest state of inner awareness, the soul's prize.*

*The arrogant mind cursed, seeking revenge,*
*In suffering, it swayed, a beastly exchange.*
*The mind of Gestas, oscillating in hell,*
*While Dismas found peace, his soul did swell.*

*In duality, the mind finds no rest,*
*The good shepherd seeks the lost, the blessed.*
*The divine search never ends,*
*For the pure-hearted, truth transcends.*

*In the body, Jesus was the Son of Man,*
*In pure awareness, He was divine, the eternal plan.*
*The last drop of arrogance cried out,*
*"My God, my God, why have You forsaken me?" in doubt.*

*"Not my will, but Yours be done," He knew,*
*Surrendering to the Father, His spirit flew.*
*In awareness, He gave up His soul,*
*The seed died, the sapling grew whole.*

*Jesus, the Son of Man, a divine birth,*
*The miracle of resurrection, new life on earth.*
*Fulfilled on the cross, the ultimate plan,*
*The seed and sapling, a divine span.*

*Three crosses on Calvary, left and right,*
*Humanity, half beast, half light.*
*In the center, divinity stood,*
*The essence of man, eternally good.*

*Human life, a path to Calvary,*
*All bear a cross, good and evil, no disparity.*
*The wise carry their cross, knowing the way,*
*You are your own savior, as shown by the divine display.*

*Two thieves, one found redemption,*
*The other faced judgment, a dire conclusion.*
*Dismas, at the twilight of life, found joy,*
*Gestas, reaped what he sowed, darkness did employ.*

*In duality, the mind finds no peace,*
*The good shepherd seeks the lost, never to cease.*
*For the pure-hearted, truth is never a lie,*
*In pure awareness, the divine does lie.*

*Jesus, in body, the Son of Man,*
*In pure awareness, the divine plan.*
*The last cry of arrogance, "My God, why?"*
*In surrender, the pure heart does not die.*

*"You are gods," the divine did say,*
*When the mind ceases, time fades away.*
*Eternity shines, pure consciousness,*
*Our true nature, blissfulness.*

*When the ego dies, the pure heart is born,*
*In awareness, the divine morn.*
*The pure heart, Eden within,*
*We are that, "Tat Tvam Asi," the divine kin.*

*Those who have eyes to see, see.*
*Those who have ears to hear,*
*listen. Christ is a spiritualist beyond religion.*
*Christianity is a tasteless, saltless matter."*

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## **The Cross**

*Not merely a meeting of wood,*
*But the cross of the Son of Man, Jesus,*
*Marks the moment when time met eternity,*
*A symbol of boundless significance.*

*Two thieves on either side,*
*Between them, the heart-stealer,*
*The Son of Man, Jesus,*
*Whose heart was pure and noble.*
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*Thorns crowned His head, nails in hands and feet,*
*His back bruised by the scourge, ears tormented by mockery,*
*The Son of Man bore the burden of the cross to Calvary,*
*His shoulders weary, yet resolute.*

*"Father, forgive them, they know not what they do,"*
*A heart of mercy, pleading for the oppressors,*
*Forgiving even those who nailed Him to the tree,*
*Jesus, with compassion beyond measure.*

*Good and evil, darkness and light,*
*The world is a duality, a balance between,*
*Yet Jesus stood firm, rejecting duality,*
*The Son of Man, not swayed by the transient.*

*Two thieves—one good, the other evil,*
*Half-beast, half-human, swinging between two states,*
*But the mind that stands still will end the swing,*
*In the center lies the pure mind, steady and serene.*

*The mind is time, marking the ebb and flow,*
*As long as the mind exists, time endures,*
*The mind is death, when it fades, death dissolves,*
*The eternal shines forth.*

*Swinging between two poles is sleep,*
*But steady in wakefulness is the mind—pure awareness,*
*Those who seek pleasure and wealth, forgetting virtue,*
*Are like the thieves on either side of the cross.*

*Time is a mere moment, but eternity is the steadfast,*
*The cross is a sign where time meets the eternal,*
*But the eternal is pure consciousness.*

*The soul is eternal, beyond birth and death,*
*The pinnacle of inner realization is divine,*
*Beyond duality lies the pure mind, the embodiment*
*Of consciousness, firmly rooted.*

*The thief on the right found peace,*
*In the midst of suffering, he recognized the divine,*
*And prayed, "Lord, remember me in Your kingdom,"*
*And Jesus, the Son of God, granted him paradise.*

*Today, you shall be with me in paradise,*
*The supreme inner awareness is salvation, liberation,*
*As arrogance fades, the pure mind awakens,*
*The thief on the right found his peace.*

*But arrogance uttered curses,*
*"If you are the Son of God, save yourself and us,"*
*The mind of Gestas, swayed by torment, sank into hell,*
*A soul lost in darkness.*

*Two minds, swinging between duality,*
*One chose goodness, the other remained in evil,*
*But Dismas found redemption at the twilight of life,*
*As Gestas sowed and reaped the seeds of his deeds.*

*There is no peace for minds torn by duality,*
*Yet the Good Shepherd never stops seeking the lost sheep,*
*For those with pure minds, truth is never a lie.*

*In His human form, Jesus was the Son of Man,*
*But in pure awareness, He was the Son of God,*
*As the last drop of arrogance fell, He cried,*
*"My Father, my Father, why have You forsaken me?"*

*"Not my will, but Yours be done,"*
*The mind that understood the Father found surrender,*
*In full awareness, He offered His spirit to the Father,*
*And as the seed died, the sapling sprouted.*

*The miracle of Jesus, born as the Son of God,*
*Is the resurrection, fulfilled on the cross,*
*Seed and sapling, they do not meet,*
*But the seed gives life, and the tree bears fruit.*

*Three crosses at Calvary,*
*Humanity a mixture of good and evil,*
*In the center stands divinity, where the Son of Man*
*Embodied the nature of the divine.*

*Life's path is Calvary, where we bear our cross,*
*Each one, both good and evil, must carry it,*
*The one who understands and bears his cross is wise,*
*For the way shown by God is salvation.*

*For the two thieves who sought pleasure and stole,*
*Death came, but for the repentant, there was redemption,*
*While the unrepentant found only judgment.*

*"I am the way, the truth, and the life,*
*No one comes to the Father but through me,"*
*As arrogance dissolves, pure awareness remains,*
*This pure awareness is the true "I."*

## *You are gods,*

*As the mind dissolves, time ends, eternity shines,*
*Our true nature is Sat, Chit, Ananda—being, consciousness, bliss,*
*The pure mind is Eden, it lies within us.*

*For those who have eyes to see, let them see,*
*For those who have ears to hear, let them hear,*
*Christ transcends religion, a true spiritual guide,*
*While Christianity may lose its essence without salt.*

*Let joy surround us, and may all live well,*
*All glory be to God.*

This poem is a deeply reflective and spiritual meditation on the symbolism of the cross in Christian theology, particularly as it relates to the concepts of duality, redemption, and the eternal nature of the soul. Here is a critical analysis that delves into its themes, structure, and style:

### **Themes**

1. **Duality and Unity:**
   - The poem explores the tension between duality (good vs. evil, light vs. darkness, time vs. eternity) and unity. The two thieves on either side of Jesus represent the human condition, swinging between good and evil. However, Jesus, the central figure, symbolizes the transcendence of this duality. His position on the cross, between the two thieves, serves as a metaphor for the center, or the balance point, where duality is resolved into unity.

2. **Redemption and Forgiveness:**
   - The theme of redemption is central to the poem. The thief on the right (Dismas) represents the soul that finds peace and salvation through repentance and faith in Jesus. In contrast, the thief on the left (Gestas) symbolizes a soul that remains trapped in arrogance and disbelief, leading to damnation. The poem emphasizes the power of divine forgiveness, as Jesus pleads for those who crucify Him, underscoring the Christian ideal of mercy and compassion.

3. **Time and Eternity:**
   - The poem juxtaposes temporal existence (time) with eternal life (eternity). Time is depicted as fleeting and tied to the physical world, whereas eternity is associated with spiritual awakening and divine consciousness. The cross becomes a symbol of the intersection between time and eternity, where the temporal is transcended, and the eternal is realized.

4. **Inner Awareness and Divinity:**
   - The poem delves into the concept of inner awareness as the path to divinity. Jesus, in His human form, experiences suffering and death, but through His divine awareness, He transcends these experiences, offering His spirit to God. The poem suggests that true divinity lies in the inner realization of one's pure, untainted self, beyond the ego and duality.

5. **Spiritual Symbolism:**
   - The cross itself is rich with symbolic meaning in the poem. It represents not just a physical structure but the spiritual journey of the soul. The crucifixion is not merely an event in history but a cosmic act of redemption, with the cross standing as a bridge between human frailty and divine perfection.

### **Structure and Style**

1. **Form:**
   - The poem is free-verse, allowing for a flowing and contemplative tone that suits the meditative subject matter. The lack of rigid structure reflects the fluid nature of the spiritual truths being explored, where strict boundaries between ideas are blurred, much like the dualities the poem seeks to transcend.

2. **Imagery:**
   - The imagery in the poem is vivid and symbolic. The physical pain of Jesus is contrasted with the spiritual liberation He achieves. The use of contrasts—such as light and darkness, good and evil—serves to highlight the central theme of duality and the possibility of its resolution.

3. **Language:**
   - The language is both simple and profound, with a focus on spiritual and philosophical concepts. The poem uses repetition to reinforce key ideas, such as the duality of the two thieves and the centrality of Jesus. The mix of narrative and reflection gives the poem a meditative quality, inviting readers to contemplate the deeper meanings behind the words.

4. **Metaphor and Symbolism:**
   - The poem is rich in metaphorical content, with the cross being the most potent symbol. It represents not only the crucifixion but also the intersection of time and eternity, and the point where dualities are resolved. The thieves symbolize the choices humans face, while Jesus embodies the path to spiritual awakening.

5. **Philosophical Depth:**
– The poem delves into deep philosophical questions about life, death, time, and eternity. It challenges the reader to think beyond the physical and temporal world, encouraging a shift towards inner awareness and spiritual growth. The references to Christian doctrine are interwoven with broader spiritual truths, making the poem both religious and universal.

### **Critical Reflection**

*The poem succeeds in offering a profound exploration of Christian themes while also transcending the confines of religious doctrine to touch on universal spiritual truths. Its strength lies in its ability to use the symbolism of the cross to address fundamental questions of existence, morality, and the nature of the divine.*

*However, the complexity of the themes might make the poem challenging for some readers, particularly those less familiar with Christian theology or the philosophical concepts being explored. The poem assumes a certain level of spiritual awareness and may require multiple readings to fully grasp its depth.*

*In conclusion, the poem is a rich and layered work that invites deep reflection. It balances the narrative of the crucifixion with a philosophical meditation on duality, redemption, and the eternal nature of the soul, making it a powerful piece for those seeking to explore the intersection of religion and spirituality.*